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657 On November 9, 1943, China became a member of the United Nations Relief and Rehabilitation Administration (UNRRA). The Chinese National Relief and Rehabilitation Administration (CRRA) as a department of the Nationalist Government on the level of ministries, was established in January 1945, as was the China office of UNRRA. In co-operation the two administrations planned and worked on the gigantic problems of relief and the rehabilitation of postwar China.[4] It was extremely unfortunate that peaceful projects of this sort did not continue; their efforts were suspended when the Chinese Communists became the victors on the Mainland of China.

II. CALAMITIES SINCE 1949

• 731 Since the establishment of the Communist regime in China, many natural disasters have occurred. Droughts, floods, locusts and other harmful insects, frost, wind-storms, and hail-storms, have caused famines, beginning in the rural districts and spreading through the entire nation. According to one estimate, natural calamities, climaxed by the floods of 1954, affected many millions as shown

4. China Handbook, pp. 538-541.

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1949	60,000,000
1950	38,000,000
1951	28,000,000
1952	33,000,000
1953	47,000,000
1954	180,000,000

above.[5] No region has escaped entirely from these disasters. If there are differences between them, it is only a matter of degree.

In Southwest China, spring and summer droughts were severe in 1950 and 1951. Some 246 counties were affected and some 4,471,970 people faced starvation. Before this condition was remedied, the spring drought of 1952 affected 133 counties and another 2,000,000 were in danger of starvation.[6] In the Li-chiang special district there was a severe earthquake in 1951. As a result some 300 people died, 2,000 were injured, and 20,000

5. Kung-fei T'ung-chih Hsia-ti Wen-hua yü she-yün [Cultural and Social Movements Under the Communist Rule], The Sixth Section of the Central Committee of the Nationalist Party, Taipei, 1953, p. 103.

6. Pei Kuan-chin T'ieh-mu Hou-ti Hsi-nan [Southwest China Behind the Iron Curtain], The Sixth Section of the Central Committee of the Nationalist Party, Taipei, 1954, pp. 35-37.

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731 houses were destroyed. This calamity created 120,000 refugees.[7]

731 668 As if these were not enough, the people on the mainland of China were beset by a number of man-made adversities -- the land reform, the Three-Anti and Five-Anti campaigns, and warfare in Korea. About 90,000,000 people were affected.[8] Land Reform has been completed in 12,165 villages (about 82 per cent of the total area) in the Southwest Region, and the number of people involved in this violent change was estimated at 74,315,489, of which 3,715,774 were landowners. One estimate gives the number of casualties of these purges as follows:[9] some 2,600,000 landlords suffered from the land reform, with 148,430 put to death; some 2,500,000 died as counter-revolutionaries as the result of the Three-Anti

7. Hsin-hua Jih-pao [New China Daily], Chungking, Sept. 29, 1952, p. 2.

8. Kung-fei-ti Chiu-chi Kung-tso [Relief Work Under the Chinese Communists], The Sixth Section of the Central Committee of the Nationalist Party, Taipei, 1955, pp. 2-3.

9. Southwest China Behind the Iron Curtain, pp. 2-5.

*/ Hereinafter cited as Relief Work.

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668 and Five-Anti campaigns, 272,800 men were mobilized and sent to fight in Korea from the four southwest provinces. Among the prisoners of war who chose to go to Formosa rather than return to Communist China, 5,184 men were from Southwest China.[10]

III. COMMUNIST RELIEF AND WELFARE ORGANIZATIONS

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7144 After the Hwai River flood of 1949, the Central Relief Committee was formed (February 1950) under the Government Administration Council as a temporary but integral part of the Ministry of Internal Affairs. Later, similar committees were set up in the provinces and municipalities. Their existence, on the whole, have been in name only, and little relief work has been accomplished.[11]

During the convention of the All-China People's Relief Administration of China was organized as the successor to the China Liberated Areas Relief Administration. This was not a government department but a "People's" organization. Soong Ching-ling (Madame Sun

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10. Ibid., pp. 4-5.

11. Relief Work Under the Chinese Communists, pp. 5-6.

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746 carries no implication of unconditional succor. Their basic relief policy, including emergency relief, is "self-help through-production," and their basic relief method is the substitution of work for relief. From this the Chinese Communist have not deviated. As a matter of fact, most of their projects for water conservation, road building, and the laying of railroad lines are undertaken, in part, by famine refugees, who thus are expected to pay in labor for government efforts to prevent starvation.[21]

746 73/ In an official report on relief work in 1952, the deputy chief of the Department of Civil Affairs of the Southwest Region gave some interesting slogans used by the government to rally the people in famine areas.[22] In order to ensure a good harvest, "one must get rid of the traditional belief of relying on nature (God or heaven) to live." "One must believe that men can conquer nature." In preventive measures against drought, the Southwest mobilized 30,000,000 people to build and repair waterways. In the southern part of Szechwan, 252,182 water-wheels were set up, and enough people were mobilized to tread them

21. Relief Work, pp. 9-12.

22. New China Daily, Oct. 4, 1952, p. 6.

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day and night. When 15 counties were faced with flood in East Szechwan, people were called out to fight the inundation and to build dikes. To exterminate insects, 1,560,000 people were mobilized in South Szechwan, and "260,000,000 insects amounted to some 70 tons in weight" were caught, according to the same report. Against the traditional spring and summer famine spells as many as 150 kinds of secondary production (usually handicrafts) were developed in the various parts of the Southwest. In reporting on the substitution of work for relief, it was revealed that in addition to the building of roads, railways, and dikes, the famine refugees also undertook the shipment of coal and salt and the building of granaries and army camps. In 1951, the report said, 200,000 refugees were engaged in cutting timber and in reforestation in southern Szechwan. Expanding the theme of self-help, the Communists advocated mutual-aid. In Southwest China there were drives to economize in order to be able to contribute for relief. Slogans demanded that everyone give each day a bowl of rice and a handful of vegetables for relief. In this way the cities contributed their share for the welfare of the rural areas, and even other administrative regions. The 1952 report also stated that in 1950 JMP$ 57,250,000,000 were contributed to the winter clothing fund for the refugees of northern Anhwei and

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northern Kiangsu provinces in East China by the people of the Southwest. In 1951, the city people of East Szechwan contributed JMP$ 425,000,000 and some 2,700,000 pounds of food to the famine-stricken rural areas.[23]

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In the cities, especially in the early period of the Communist regime, unemployment was an extremely serious problem. In the Southwest Region it was estimated that in 1952 about 2,600,000 people were unemployed or partly unemployed,[24] and as a result the Communist regime established a Labor Employment Committee in Peking as well as on the various levels in local governments. Under this committee the "registration of labor employment" was conducted. The following steps were taken to alleviate the problem of unemployment: (1) the centralization of employment agencies under the Labor Employment Committee, (2) the establishment of training courses, (3) the substitution of work for direct relief, (4) the advocation of self-help-through-production, (5) outright relief (only to cases of extreme hardship), and (6) a

23. Ibid.
24. Relief Work, p. 13.

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697 who had no professional training were formed into groups to reclaim waste land, repair or build municipal warehouses, and work on the highways.[27]

697 731 In Li-chiang hsien, Yunnan Province, a Reform-through-labor corps of 30,000 prisoners was employed to repair the damages of an earthquake in December 1952. With the help of the peasants in the area, they dredged 6 rivers, rebuilt more than 100 villages, dug 78 ditches, and constructed 87 water basins to irrigate 110,000 mou (about 16,610 acres) of rice field, which was returned to production by the prisoners.[28]

There are several Reform-through-labor camps in the suburbs of Kunming, capital of Yunnan Province. One is in T'an-hua-ssu, and contained 3,000 prisoners in 1954.[29]

V. COMMENTS

464 It is doubtful that the use of patriotic appeals in recruiting peasants to work on the construction of such projects as the Chengtu-Chungking Railway and the Sikang-Tibet Highway would be successful again and again. The

27. Sung Wei-ta, Hung-chieh Yü-sheng [Life After Red Terror], Taipei, 1955, p. 104.

28. Yün-nan Tung-nan-ya Ti Huo-san [Yunan--the Volcano of Southeast Asia], Taipei, Sixth Section, Central Committee, The Nationalist Party, May 1954, p. 31.

29. World Today, Aug. 1, 1954, p. 12.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

making straw sandals for coolies and travelers. The motor-road also passes by this village. From there the trail continues up to a pass at 7,300 feet and thence over hill-sides covered with *Heteropogon contortus*, a brownish grass, and — sparingly — with pines. In the distance looms up a blue mountain range called K'un-mi Shan 昆彌山, extending in a north and south direction and separating the Hung-ngai plain from Hsia-kuan and Ta-li.

The trail ascends once more to 6,900 feet, and then leads down to the village of Chia-mai-p'u 加買舖, only to climb up again over bare hills and then descends to the plain of Hung-ngai 紅崖 (Red cliff), formerly called Pai-ngai 白崖. The name Pai-ngai was changed to Hung-ngai in the 21st year of Ch'ien-lung (1756).[20]

Hung-ngai is a long, forlorn-looking, straggling affair, with a temple at either end. The inns were and are execrable. This is due to the enormous hordes of soldiers which passed through this, as well as all the other hamlets. For years the road was next to closed on account of the bandits who harassed the region.

The earthquake which wrecked Ta-li in the spring of 1925 also played havoc with Hung-ngai. In the large temple at the eastern entrance to the village

[20] Pai-ngai was the ancient Ts'ai-yün ch'eng 彩雲城 and was also called Wen-an-tung ch'eng 文案洞城. Afterwards it was called Pai-ngai ch'eng. In the T'ang dynasty, during the reign of the Meng family 蒙氏 (649–902), it was called Pai-ngai chien 險 and was one of the ten *chien* (States), the words *chien* and *chao* 詔 being synonymous (*see* p. 18, note 12).

The *Yün-nan T'ung-chih* (ed. 1736), ch. 26, fol. 16a, states that the ancient Pai-ngai ch'eng was 60 li east of Chao chou 趙州 and that its ancient name was Pai-ngai tien 甸. But this statement cannot be correct, for Hung-ngai, the ancient Pai-ngai, is 60 li south-south-east of Chao chou. It is correct when it says that the ancient Ts'ai-yün ch'eng was west of Pai-ngai at the foot of the K'un-mi Shan. A pass (Ting-hsi ling 定西嶺) leads over to Chao chou. The distance from Hung-ngai to the foot of K'un-mi Shan is less than ten li, so Ts'ai-yün ch'eng and Pai-ngai must have been close together and later have become one town.

The name Pai-ngai was derived from a cliff, white as snow, in the western hills. When, in the third year of Chien-hsing 建興 of the Minor Han 蜀漢 (225), Chu k'o Liang attacked Yün-nan, his soldiers camped at Pai-ngai. During the reign of Ming Chia-ching (1522–1566), a Tu-pu T'ung-p'an 督捕通判, (Police superintendent and sub-prefect), from Ta-li, dwelt there and built an earth wall which ceased to exist at the end of Wan-li (1619). The foundation of the wall was still visible in 1736.

The king of Pai Kuo 白國, Lung-yu-na 龍峪那, built Ts'ai-yün ch'eng. He had seen brilliant, variegated clouds, hence he gave the city its name.

History relates that in the 10th year of Cheng-yüan 貞元 (794), I-mou-hsün 異牟尋 fought the T'u-fan (Tibetans), at the Iron Bridge (*see* p. 57); he also att cked the Shih-man 施蠻 and Shun-man 順蠻. (The word *man* at that time was substituted for the word *chao* 詔. Shih-man was the former Shih-lang chao 施浪詔, and Shun-man was the former Lang-k'ung chao 浪穹詔 of the five *chao* which later were absorbed into the Nan-chao Kingdom.) The Shih-man were also a tribe and originally belonged to the Wu-man (Black savages). They dwelt north-west of the Iron Bridge. The Shun-man also belonged to the Wu-man and dwelt in the same region as the Shih-man. I-mou-hsün captured Hsün-lo 尋羅, king of the Shih-man, and placed him and his kindred in Meng-she ch'eng 蒙舍城. He also captured the king of the Shun-man, whose name was P'ang-mi-ch'ien 傍彌潛, and placed him with his kindred in Yün-nan Pai-ngai 雲南白崖. The *Erh-yüan hsien chih* (*Lang-k'ung hsien chih lüeh*), ch. 3, fol. 2a, says that during the period of T'ang Cheng-yüan 貞元 (785–804) Nan-chao attacked Chien-lang 劍浪 (Chien-ch'uan), took Lang-k'ung, Shih-lang and Teng-t'an (Teng-ch'uan), united the three *lang* and created Lang-k'ung chou.

Seven li south-east of Pai-ngai, there was established the secondary (military) transport station of 1,000 families 白崖千戶所, in the 12th year of Sung Shun-yu 宋淳祐 (1252).

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487 731 133 137 the great mud idols were all knocked off their feet, and were leaning against the wall, their legs from above the ankles resting on the floor. The village is at the western end of the plain, which is 30 li in length. A stream called Ch'ih-shui Ho 赤水河, (Red water Stream) crosses the center of the Hung-ngai plain from north to south; 30 li down the valley to the south is the town of Mi-tu 彌渡 where there is an aviation ground. Although the plain is very fertile, next to nothing could be bought in the way of vegetables. [508]

487 133 137 *Twelfth stage.* — From Hung-ngai to Fei-lai Ssu 飛來寺 via Chao chou 趙州 (Chao chou is now called Feng-i hsien 鳳儀縣). The distance to Fei-lai Ssu is 65 li. Elevation 6,900 feet.

From the Hung-ngai plain the trail ascends a deep ravine which seemed to have cleft the mighty range hemming in the plain on the west. The climb is a steep one over a bad road, between bare hills and slopes, to an elevation of 7,200 feet, or 1,100 feet in 15 li. To describe the rocky stairway which leads to the pass at the top of the ravine is an impossibility.

The pass, a little below which is situated a temple called Yün-t'ao Ssu 雲濤寺, is over the summit called Ting-hsi ling 定西嶺, which name is engraved in large characters on a memorial stone in front of the steep temple-steps. The stone bears the date 14th year of Ming Hung-wu (1381). The entrance to the temple is a tea-shop. It is an excellent lunch-stop when coming from the west, but not when coming from Hung-ngai. From the pass a trail leads to the left to Meng hua 蒙化, south of Hsia-kuan 下關 and Ta-li. This used to be a famous brigand haunt, but to-day they have disappeared, and now the motor-road is opened and they are a memory only. The name Ting-hsi ling was given to the pass and peak by Mu Ying 沐英,[21] marquis of Hsi-p'ing 西平侯, in the beginning of the Ming dynasty. Its ancient name was K'un-mi ling 昆彌嶺. From this pass the trail descends, as gradually and gently as it ascended steeply on the other side, into another deep ravine with the left or western slopes densely wooded, but with only pines covering the eastern slopes.[22]

[731] We pass various hamlets, such as Hsiao-shao 小哨 and Ta-shao 大哨, partly destroyed by the earthquake of 1925. Elevation 7,100 feet. From here on the valley broadens, and the hills are bare. The trail descends to the edge of the valley along rice-fields, and emerges on the plain on which Chao chou (Feng-i hsien) lies at an elevation of 6,900 feet. Chao chou is a walled city

[21] Mu Ying was a native of An-hui. He was appointed Governor of Yün-nan in 1384. His sons also held this office in succession. He died in 1392. In 1388 he gained a great victory over the Burmese, so that in 1389 Burma acknowledged the suzerainty of China (GILES). When he attacked Yün-nan it was as Fu-tsung-ping 副總兵 (Assistant Brigadier-General), with Lan Yü 藍玉, marquis of Yung-ch'ang 永昌, who held the same rank. Both served under General Fu Yu-te 傅友德 who was in command of the southern expedition. This was in the 14th year of Ming Hung-wu (1381).

[22] Another peaceful lunch-stop away from mules and shouting muleteers is the Buddhist temple of T'ai-kuo Ssu 泰國寺 (Exalted nation Temple), built at the foot of a mountain wall called Ling-an Shan 靈安山 (Mountain of spiritual peace). It was built in the third year of Hung-wu (1370) according to the priest who had resided for 33 years in the temple. The *Chao chou chih* 趙州志, ch. 3, fol. 52, states that it was built during the reign of Ming Ts'ung-cheng 明崇禎 (1628–1643).

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lake, and does not differ from other Chinese towns of this province. There are two south gates but only single north, east and west gates. The second southern gate to Ta-li is the famous Wu-hua lou 五華樓 (Tower of five glories) built by Sheng-feng-yu 晟豐酋,[32] in the 10th year of T'ai-chung 太中 (856). In it the sixteen princes of the Hsi-nan-i held a conference; when Hu-pi-lieh (Kublai Khan) reached Ta-li he quartered some of his soldiers in it. The Wu-hua lou was erected on the foundations of another structure, called Wu-hua t'ai 五華臺, built in ancient times. This old edifice was supposed to have been very large. It was rebuilt in the third year of the period Chih-yüan 至元 (1337).

The earthquake of 1925 had done much damage, even to the massive Wu-hua lou, but nothing happened to the San-t'a 三塔 (Three pagodas), landmarks of Ta-li. One leans considerably, like the tower of Pisa. From the larger central pagoda a gilded bronze Garuḍa, which the people called a duck, fell from the top, together with a globe and rings of the same metal. Within the globe was found a Chinese work printed during the Yüan dynasty and a small model of the main pagoda. These were sent to the then governor T'ang 唐 of Yün-nan, who is said to have distributed the Yüan classic leaf by leaf among his friends.

The San-t'a are north of Ta-li below the 16th peak of the range; they were erected in the sixth year of T'ang Cheng-kuan 貞觀 (632) by order of the military official Wei ch'ih Ching-te 尉遲敬德.[33] Around the pagodas have

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T'ai-ho ch'eng. Several months afterwards he captured Chü-mieh. From this it would seem that Yang-chü-mieh or Chü-mieh as it is often written existed before P'i-lo-ko.

In the 15th year of Ming Hung-wu (1382), Military Commander Chou, 周 built a brick wall. The following year the wall was widened. It was rebuilt ten times, the last time in the eighth year of Kuang-hsü (1882).

[32] Feng-yu tried to imitate Chinese custom and did not use his father's name 晟 as was the custom with aborigines. He simply called himself Feng-yu, while on stones he had his name engraved as Ch'üan 酋. He ruled as King of Nan-chao from 824 to 859. The *Ta-li fu chih*, ch. 23, fol. 2a, states that the old Wu-hua lou does not exist. Its foundation, however, is said to be in the center of the present city. It covered an area five li square, was 100 feet high, and could hold 10,000 people. When Kublai Khan attacked Ta-li, his soldiers dwelt to the south of it. Ming soldiers completely destroyed it. There is still a gate-tower in the centre of the city called Wu-hua lou; but the name is the only survival of the original structure.

[33] These pagodas withstood a terrific earthquake in the 10th, or *i-hai* 乙亥, year of Ming Cheng-te, in the fifth moon and 6th day (June 17th, 1515). The *Yüan-nan T'ung-chih*, ch. 95, p. 5a, states that all the walls and houses fell, and that the central pagoda was bent and cracked like a split bamboo, but that after 10 days it became completely whole again.

The actual date of the building of the San-t'a Ssu cannot be fixed with certainty, as various Chinese works give different dates. The *Chia-ch'ing I-t'ung-chih*, ch. 478, fol. 23b, gives the reign of T'ang K'ai-yüan 開元 (713–741). The *Tu-shih Fang-yü chi-yao*, ch. 117, fol. 5a, states that they were built in the sixth year of T'ang Cheng-kuan (632), and that at the beginning of the reign of K'ai-yüan (713) they were rebuilt. The *Hsü Yün-nan T'ung-chih kao*, ch. 66, fol. 25b, states that the Nan-chao King invited a T'ang 唐 (Chinese) mason, by name Kung T'ao-hui-i 恭韜徽義, to build these *t'a*. Later they were destroyed but in the beginning of the Yüan dynasty were rebuilt. In the 9th year of Ming Cheng-te, the fifth moon and 6th day (May 29th, 1514) there was an earthquake. In the *Yün-nan T'ung-chih* it gives the 10th year, as mentioned previously, and as it gives the cycle of the year *i-hai* 乙亥 I presume 1515 is correct; on page 4, however, it gives the 9th year. The pagodas were repaired in the eighth year of Kuang-hsü (1882) by a Buddhist priest.

482 coolies take care of the lesser freight transport. They carry their burdens piled high on their shoulders. The carrying of larger burdens on horizontal spring poles as is customary in lower China, for example in Hu pe etc., is done only among individual itinerant craftsmen and specialists that come from a specific region of China and overflow into the western borderlands.

In Romi Tschanggu I had refused to ask the yamen for ula. I felt that it was not right for me as a foreigner to demand it. But the difficulties of the road piled up to such an extent that I very much regretted having been so considerate. The road was in much poorer condition than people had admitted and on the way I could get help for only short stretches and at high prices. I had so many accidents that finally I indicated those dates in my diary on which I did not experience some major mishap. It was also practically impossible to buy straw for the animals. And from the corn flour alone which we had to feed them, they developed colic. Thus, on June 16, I lost a horse from colic and barely cured two others.

782 During the night of the sixteenth and seventeenth an extremely heavy thunderstorm with a cloud burst descended on the valley. The echo of the thunderclaps in among the high rock walls would not cease and from all sides came the deluge. In an hour the river rose nearly one and one-half meters. The natives - I was staying with Chinese who lived in small huts by the wayside - lit their incense candles and stuck them on their door posts. In the short intervals between the thunder-claps their "crackers" could be heard incessantly and a thousand times they called out the name "Yü hwang ye" through the open door.

• 731 On the morning of the seventeenth we had scarcely gone two kilometers when the high muddy waves of the swollen Hsiao Kin tschuan Ho blocked our way inexorably. Waves one and one-half meters high flowed over the narrow path at the foot of steep valley walls. In an attempt to brave the obstacle, our guide barely escaped being washed away by the current, along with one of the horses. It meant waiting until the water had gone down, and since I had not been able to replenish my horse fodder at the last encampment, I stayed in my tent with the packs by the side of the river and sent Skewliu and Dardyi back empty to the Tschortensa gomba monastery which I had passed two days earlier (Plate LIII).

On June 18 the water rose even higher although meanwhile good weather had set in and the thermometer rose to $+34^{\circ}$ at noon. In the

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afternoon, just as I had longingly checked the water level with my gauge, the waves tossed up two coolie corpses one after the other. Two large packs bobbed on the surface like huge pork bladders, floating downstream, and on them hung the bodies /221/ of the unfortunate men, aimlessly wedged between tree trunks or hurled against rocks. 731

Finally on the 19th the water dropped about four feet. At the same time I had succeeded in rounding up 15 Chinamen who carried my packs. At some difficult and deep places the coolies were tied to a rope so that no one would be injured. Within two kilometers we reached the bridge of Dä hsin kiao where the largest part of the carriers had to be exchanged after Skewliu and Dardyi had safely returned with the unloaded animals. 487

Three kilometers farther on I struck the next obstacle of which not a soul had told me. Here a Mure /wall of silt?--Translator/ had been discharged across the road and the fields at the bottom of the valley, which stopped all traffic so that the animals sank up to their bellies at each step and I had to build a corduroy road in order to get them across. The going was easier along the river bank because there were more stones there. Brdyal tried to get my best K'am horse through there. But quite suddenly the animal came to a spot that was too soft and in it sank. With our combined efforts we finally succeeded in lifting it out, half choked. Fifteen minutes later it was dead.

After having worked from dawn on, we found ourselves, at four in the afternoon, just above the mud wall on a dry spot of the two-foot-wide road. The carriers from Dä hsin kiao now demanded their pay because they wanted to go back to eat and because the road was supposed to offer no further difficulties. Scarcely a few hundred feet farther up, however, the rain had washed out the road within a small gorge so completely that only pedestrians could get through and these only if they climbed on their hands and knees. Helplessly we faced this new obstacle with our horses. Dead tired, the animals lay down with their packs on their backs on the narrow path and in the nearby small fields. By the time new men and hooks, planks and axes had been found, in order to repair the imperial military road, it had grown dark and it was late at night when the caravan finally reached the town and the inn of Senggersung. It had taken us 15 long hours to go 9 kilometers on this day.

The altitude of Senggersung is 2,200 meters. From here on there were no more difficulties along the way. The valley grew wider and